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ADDRESSED TO INFERIORS.

IN WHICH

THEIR DUTY TO THE COUNTRY

IS ASCERTAINED

BY THE CARE SHE TAKES OF THEM.

BY

A. CLERGYMAN

IN THE DIOCESE OF CANTERBURY.

*Trust in the LORD, and do good; so shalt thou dwell  
in the Land, and verily thou shalt be fed.*

DAVID.

L O N D O N ;

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History

Addressed to INFERIORS

in which

THEIR DUTY TO THE COUNTRY

IS ASCERTAINED

BY THE CARE SHE TAKES OF THEM



There is the LORD, and no god; so that they shall

in the land, and every man shall be free

LONDON

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MDCCLXXV



## PREFACE.

IT has been said with more wit than either decency or truth, and often foolishly enough quoted, “ that a parson in politics is like a “ monkey in a glass shop, where he commonly “ does a great deal of mischief, and cannot “ possibly do any good.” But ill is he qualified for managing the trust reposed in him, who can be diverted from his duty by illiberal sarcasm or wanton buffoonery. He has a deep and serious interest in whatever can affect the purity of morals and immortal creatures. Nothing on earth is paramount to this important obligation, or can in any degree compensate what he hazards by neglecting it. And that system of politics is at best not very philosophical, has little connection with a world to come, and but a sorry influence on this, which renders him a cypher, his functions useless, or his profession irreputable. But public peace and  
private

private contentment are objects he can never innocently overlook; and what is it to him, who has the cares of his sacred vocation supremely at heart, and his heart filled with hopes of higher reward, than mortality can either promise or bestow; though his regular and honest labours, to cultivate and maintain them, pass in an undiscerning world, by the opprobrious names of policy or priestcraft?

The author of this address, from the recent extremity of the season, the increasing price of provisions, the peevishness so naturally incident to such as suffer most by these circumstances, and the exquisite foreboding of the public mind, is strongly apprehensive that the time is at last come, when it is no longer safe, to exclude the opinions of inferiors from our calculations on the probabilities of futurity; to widen the distinction between rich and poor, or for those who fill the higher walks of life to treat religion disrespectfully, or encourage either in themselves or dependents an habitual dereliction of its forms. Such a conduct appears to him so generally and indispensibly necessary, that the difficulties with which we are now grappling, strike him as altogether insuperable without it.

Nor



Nor does he presume to throw out an idea, so incompatible with the fashionable maxims of the day, on any higher considerations than the perils which actually environ us, and those emergencies we must inevitably encounter. Apprehension of imminent and immediate danger, often staggers many who affect to laugh at all the terrors of futurity.

Stating the ample provision by which our needy brethren are every where so well supplied, the Church of England, which is an institution of pure benevolence, would not escape his attention. And it is his anxious and earnest hope, that what has happened to the Church of France may put the friends of ours on their guard. For his own part, he is too old to use a sword, but all the little he can do with his pen, is humbly at her service.

Adverting, on this part of the argument to transactions which furnish so much common place in every other topic of discussion, surely needs no apology. It were odd indeed, to be wholly silent in a moral exhortation, on such an awful and instructive example of divine severity, habitually before our eyes, and actually impressing



sing our hearts. A reference to what not only occupies the universal attention of the present, but is likely to exhaust the speculations of posterity, is too striking to be stale, and too recent to be out of date.

All depends on the fidelity of the lower orders, which, he thinks, cannot be purchased at too high a price, or secured with too much eagerness. What says common sense to all who have any interest in the preservation of Church or State?

“ Keep the poor in bread, and they will  
“ keep you in place : make them content,  
“ and they will make you easy : save them,  
“ and they will be your safety : set them an  
“ example of honourable and disinterested con-  
“ duct, and they cannot deceive you : attach  
“ them by kindness, and no disaster can deprive  
“ you of theirs : treat them as friends and  
“ brothers, and their friendship will always  
“ afford you an immediate asylum.”

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Reform.*

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DANIEL ch. xi. ver. 32.

THE PEOPLE THAT DO KNOW THEIR GOD  
SHALL BE STRONG.

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WE are now met together in solemn assembly, by special authority, by the circumstances of the country, and by a sense of duty, which order every man to his post.

Having thus obeyed the summons of superiors, and the critical exigencies, in which we are placed, the text suggests the only means by which we may hope to succeed.

*The people that do know their God shall be strong.*  
We are never so competent to our own safety as in doing our duty; or so certain that God is with us, as when our hearts are with him.

We may always depend on his protection in complying with his will, and never forfeit his presence and blessing, but in preferring our own.



2      *Personal the best Pledge of Public Reform.*

Confidence in Him not only keeps our lives pure, our hopes vigorous, and our hearts composed, but is the best preparation for personal activity in every private and public emergency.

What the particular disasters of the nation now are, which ought to humble us before God, need no explanation. We have all our share of the manifold calamities incurred by guilt; and all are in duty bound to come forward, with all the powers they have, in support of the common pressure.

We are not called to brood over our misfortunes, but to master them; or so much to bewail as to combat and counteract the evils that threaten and inclose us.

It will give us more pleasure, and may be of more use to consider what is incumbent on us under them, and how, thus situated, it best becomes us, respectively to acquit ourselves.

One of the most indispensable duties we owe to God and man, ourselves and our country, is a good life. This of all our other doings, must in no case, and on no account whatever, be left undone. Without such a security as this affords of personal comfort and ultimate felicity, it is, in fact, nothing to us what becomes of our country or the world. If a few years at most of a precarious life chequered with incessant sorrow and vicissitude, exhaust our expectations, we can have no real interest in the management or issue of things. But when time is considered merely as an interlude to eternity, and this world but as a school



school to fit us for the possession of a better, the case assumes a very different aspect, and social duty becomes the obvious result of personal worth.

This gives a man firmness, consequence, independence, and every energy his nature and situation demand. It adds weight to his word, grace to his conduct, value to his character, and utility to his life. It is the source of all those exquisite and high sentiments of integrity and honour, which produced the sublimest patriotism of antiquity, and all the remains of it, which yet meliorate our degenerate times.

This is the great stamina of all that is excellent, ornamental or useful among individuals or communities. Whatever of fidelity we yet find in offices of trust, whatever of public spirit still animates our national councils; whatever of impartiality distinguishes the distribution of justice, originates in personal integrity and honesty.

Conscious purity, disinterested goodness, and a heart warm with the love of virtue and of God, form a temper of mind happily qualified for the discharge of every obligation, and the exercise of every thing noble and magnanimous. He fears none who does no injury, and can have no enemy who has God for his friend. Like a city at unity within itself, or a nation acting unanimously in its own defence, he prosecutes no low design, and dreads no treachery. And his attentions and efforts are never weakened or distracted by sinister aims or partial measures.

4      *Personal the best Pledge of Public Reform.*

To whatever requisitions, in concert with his neighbours, the state of the public, and the command of his superiors may subject him, he is always at hand, always collected, and never to seek.

A sound conscience, goodness of heart, a mind at ease and made up to all that can happen; no intentions but what are pure and honourable, no object but the most laudable and praise worthy; no wishes but to do the best, and from the best motives regulate his temper, govern his feelings, and guide his actions.

These are principles which in the lower as well as higher ranks, will always make a good man, a good subject, and a good life.

The poorest creature who drudges the live-long day in the most servile employ, to earn a scanty and precarious subsistence, whose meaning is honest, whose heart is single, whose aims are all simple and direct, lives and acts under an influence so respectable as to challenge the approbation of the God and Father of the universe; so safe as to be injured by nothing that can betide the whole fabric of existence, so permanent as to survive all that variety of things with which his senses are now conversant.

You may think him wretched from his sufferings and his wants; he may appear silly from not having recourse to the usual expedients of artifice in his own behalf—you may deem him vile from his fare, his associates, and his rags—you may call him abject because he is content; but, he has that within him which kings and kingdoms cannot command, and which is  
of



of more intrinſical excellence than all our earth can yield.

His life is the breath of the Almighty ! He is animated by the Divinity, who upholds, inſpires, and transforms him into an image of his holineſs ! The High and lofty One, who inhabits eternity, dwells in his heart ! His body is the temple of the Holy Ghoſt ; and his immortal nature is actually filled, enriched, ennobled with all the fulneſs of God !

All the machinery of providence works inceſſantly for his welfare ; all creatures do him ſervice ; and the very angels of heaven are his body guard, and keep watch for his ſafety !

He never goes a warfare on his own charges ; but is furniſhed with complete armour, and proviſion for every good word and work. He endures as ſeeing Him who is inviſible ; the great conteſt in which he ſtruggles and perſeveres is ſure to ſucceed ; his triumph is certain, and his reward is on high !

The teſty offspring of pride, who ſparkle with a ſort of meretricious glare in our blind devoted world, like meteors in a foul and murky atmosphere, may turn up their noſtrils at his indigent and low circumſtances with that invincible averſion and contempt ſo common among men of little minds and narrow hearts, who know no evil natural or moral ſo tremendous, diſgusting, or repulſive as want of wealth : but notwithſtanding all his ſimplicity and apparent meanneſs of exterior, he is ſanctified in ſoul, body, and ſpirit by his awful and ſacred preſence who filleth heaven



heaven and earth, and whom the heaven of heavens cannot contain!

And wherever he is perfectly known, wherever the great features which make up his character are thoroughly seen and felt, wherever his principles by their steadiness and purity, interest and impress the hearts of men, wickedness of every cast drops its effrontery, is over-awed and abashed!

Call him to the most difficult duty he values not his life unto death. Is his country in danger? he flies to her rescue; and the righteous is then bold as a lion.

Whatever post is assigned him, whatever task falls to his lot, wherever stationed, or however affected or afflicted; whether ordained to occupy a subordinate sphere in a private life, or fill a public and responsible station in scenes of danger and extremity, he cares the less, that in either, he is happy only in doing his best.

And, in truth, his chief happiness consists in fulfilling the great end of his being, keeping the situation appointed for him, complying with the order of Providence, resigning himself entirely to the management, the will, and disposal of God, and, by an unwearied course of holy living, finishing the work given him to do.

All those fallacious hopes and painful apprehensions which are so much coveted and feared, which occasion so much foolish triumph on the one hand, and ridiculous dejection on the other, and which so  
in-

incessantly flutter and derange men destitute of virtuous principles and habits, discompose not his temper, or ruffle, in the least, his peace of mind.

In prosecuting the perilous voyage of life, storm and sunshine are all one to him. He confides in the Pilot who manages the vessel whether the sea runs smooth or rough, whether the winds be fair or foul, whether the water be deep or shallow, and whether the destined port be near or remote!

Blessed is that family, that parish, that kingdom made up of such individuals as this. Who does not wish the world abounded with no other inhabitants? The whole would then constitute one great empire of righteousness, and could never be in danger because never out of favour and friendship with God.

Oh! that our councils, armies, and navies were supplied by men of such worth! A phalanx would then surround us, competent to keep our enemies at bay on all sides. The strength and majesty of the country would be in unison, and defend her against every assault within and without, as with an impenetrable shield. The God of battles, as captain of our salvation, would lead us forth to glory and to victory; teach us to be of good courage, and to behave ourselves valiantly for our people and for the cities of our God.

In times so palpably big with great events and incalculable emergencies, when trouble and calamity threaten us from every quarter, you cannot be more  
fit



fit for answering the calls of your country than by answering the calls of personal reformation.

Let us all be good, and we shall all be brave; at peace with Heaven, and the hostilities of nations need but little alarm us; on terms of amity with God, and we shall not fear what man can do; silence the reproaches of our own minds by a speedy repentance, and be ready to meet our destiny either in repelling the enemy, or honourably yielding the unequal conflict; in bringing them to a sense of moderation and equity, or dying gloriously in defence of what they would thus forcibly wrest from us and ours.

Here you must all begin who would offer any acceptable and available service to the state. And having once secured the salvation of your souls, and made good your interests for eternity, no subsequent duty can be difficult, as you no longer put your sole dependence on an arm of flesh; and no burden arising from your own or the necessities of the public can feel insupportable, as the eternal God is your refuge, and underneath you are his everlasting arms.

This, more than all other considerations put together, would effectually quash whatever murmurings and repinings at the present unequal distributions of Providence are apt to be intemperately indulged in circumstances of dependence and necessity.

To be all satisfied and united at just such a juncture as the present, is an event so auspicious to the best desires of every patriot heart in these kingdoms, as is most devoutly to be wished. We want but unanimity to  
bid



bid the world defiance. And this can only be realized by your hearty acquiescence in the allotments of Providence, and a perfect accordance with the views and measures of government.

Nothing, assuredly can more effectually incapacitate you both for the enjoyments and duties of your respective stations, than a discontented and refractory spirit.

While your minds and feelings are hostile to the place you occupy, while it yields you more pain than pleasure, and while you imagine your talents not competently rewarded, and yourselves harshly or unfairly used, life must be a burden, its sufferings insupportable, and its duties impracticable. To harbour a temper thus fretful, turbulent, envious and malignant, is to cultivate habits of enmity with all the world, and to plunge headlong into a gulph of unqualified misery.

Much of our present comfort, depends on a comparison of ourselves and enjoyments with others. We naturally spurn at every thing like partiality in the distributions of fortune, and are always more or less pleased, as we fancy a preference in our own favour. And perhaps no grievance falls heavier on the sensibilities of a feeling heart than a serious apprehension that no sufferings are equal to ours.

But surely, the lowest among us may still see many of their fellow creatures yet lower; in circumstances more depressed, grappling with hardships more stubborn and insuperable, and after a world of vigorous but  
C fruitless

fruitless resistance, yielding to a fate more stern and relentless.

Who knows what sufferings, befall even those savage hordes whom modern philosophy seems so fond of raising to a competition with civilized nations? Numbers among them who enjoy liberty and equality in their utmost extent, who are curbed and kept in order by no kings, no priests, no ministers, no laws; who own no master, pay no taxes, and do no homage of any kind, often enough perish with hunger, or are devoured by the monsters of the desert; and, in cases of the greatest extremity have no refuge, but in perching, like birds, on the tops of trees, or burying, like reptiles, in the bowels of the earth.

Even in many of the regular societies on the continent of Europe, the great mass of people are in no better condition, with this peculiar degradation and misfortune, that, for the most part, they are in vassalage to the cruellest masters! Oppression and want are singly ill to bear, but united, almost insupportable. And alas! the new order of things among our enemies and neighbours, instead of abridging the evil, only threatens our unhappy race with giving it extent and establishment.

What prodigious numbers of mankind are now actually wasting in prison, rotting in dungeons, and pining in captivity, while we breathe the fresh air, behold the light of heaven, and live at large among our friends.

Others,



Others, alas! are confined by sickness and sorrow to beds of languishing, deprived of liberty and strength, bowed down with years and infirmities, blind, perhaps, or decrepit, or having lost their reason, are reduced to the dreadful consummation of all human wretchedness, and wear out the bitter dregs of a miserable life in some hospital or madhouse.

Hark! how shockingly multitudes of galley-slaves shriek and groan under the lash of unrelenting barbarism, who are clogged with chains of rugged iron to their respective oars, and whose dismal yells from the tortures they endure, are only drowned by the horrid clank and rattlings of their excruciating fastenings!

Or see how they darken the scene in groups, and stroll like fugitives and strangers in a strange land, who have enjoyed superior indulgence, are born to higher prospects; but who, by the strong law of irresistible necessity, are expelled the country which gave them birth, and doomed, far from friends, and at a distance from the sepulchres of their fathers, to mingle their ashes with foreigners.

And not a few, wherever our eyes are turned, bear on our view, grievously deformed in make, often mangled both in their members and aspect, and even covered by putrid and loathsome blotches and sores from some inveterate and foul disease.

Are you, who have the signal felicity to be exempted from such disasters and afflictions, dissatisfied with your lot? And alas! what must not

their complaints be, who have to bear, perhaps, while they live, such a combination of desperate adversities?

Have you ever considered how much the sufferings, for example, of the Irish poor, your fellow subjects and brothers, by the ties of society as well as blood, surpass that of the same class in this part of the British dominions? Their very existence, from excessive toil, meagre and scanty subsistence, cots not habitable, no fuel in the severest weather to warm their dreary abodes, and little or no clothing to mitigate the cold by night or by day, would seem to Englishmen, almost incredible.

Even on our own happy island\*, a race of brave and hardy subjects who have, often enough, done the state essential service, are yet well content with no better food than you bestow on the cattle in your teams, and feast on no other dainties or delicacies all the year round than oats and other grain produce.

The pains incident to others, cannot certainly, mitigate yours, but is there not just as much reason for having more than some of your fellow creatures as for having less? And others may doubtless be allowed the good fortune to possess some superior enjoyment, since so many multitudes thus diversified do not even enjoy so much.

In all these wretched cases, we yet find individuals happy, at ease, and pleased with their lot. So kind is Nature to all her children, that their

\* Scotland.



genius and habits are happily formed and accommodated to every destination, wherever she has placed or scattered them among her various climates, or however they may be exposed to the nameless severities of a hardy existence.

In truth, no combination of external circumstances alone, can render him miserable who is blessed with a contented mind. And this will infallibly be the portion of all who confide in the wisdom and benignity of Providence, and cultivate the hopes of better things to come. They know that their Redeemer liveth, that they are now in a probationary state, that their trials, though sharp, will soon be over, and that nothing can prevent their ultimate expectations.

A deep rooted persuasion, that notwithstanding a succession of the most calamitous events, all things are still under a management at once the wisest and best, sanctions a voice within them which whispers consolation to their hearts amidst all their sharpest agonies and pangs!

It is one grand invariable object in the discipline of Providence, to give rational creatures a capacity of suffering. This is the sole education by which the great Teacher of Righteousness has, from the beginning, trained up all the subjects of his moral and intellectual government to glory, honour, and immortality. This school produced all the heroes and philosophers in the ancient world; and perhaps no great or good man ever sprung from any other.

The

The Christian institution even makes the cross one of the brightest jewels in the believer's crown; and the whole of this supernatural and divine system is wonderfully and beautifully substantiated and exemplified in his miraculous character, who brought life and immortality to light by his gospel. Nor can you, who have the honour to be his disciples, think it strange that the members should be made conformable to the head, and the servants be as their Lord. And, he who bears most, and is most patient under all he bears, reflects most of his divine Master's image, and is likely to partake most in the glory to be revealed.

Even the worst condition you can be in, is not wholly or absolutely evil. In these regions of life and hope, no man is ever perfectly abandoned of all good, or assailed at once by a confederacy of every misery. Is there one you know or can name, who ever experienced, at the same instant, the loss of his substance, his friends, his family, his reputation, his liberty, his health, and his senses? Such a dreadful coincidence of infamy, pain, and want, seldom or never happens, even to the most desolate in our wretched world.

Your state, with all its inconveniences, yet allows you liberty. Your circumstances may be embarrassed, and your occupation servile enough, but you are no man's property. All you possess or inherit, your earnings and savings, be they great or small, are still your own, and at your own disposal. While you keep the laws, the laws will keep you from all  
harm;



harm; your persons free, your lives safe, and your property secure. And they who have most wealth have not always most leisure or most ease, but are, in fact, less master of themselves, their passions, their time, and their company, than the meanest in their household.

- Quiet of mind has no necessary dependance on fortune. This inestimable blessing is equally found in every situation, and always makes heaven on earth, converts a cottage to a palace, renders the homeliest meal preferable to the gayest banquet, and enables him who enjoys it, though clothed in sackcloth and drenched in the waters of affliction, to retire within himself, and find abundant comfort at home from all the trouble and confusion that can rage abroad. This asylum the poorest may always have, and all the abundance the earth can yield signifies nothing without it.

Health and spirits are two of the most precious enjoyments which life affords, and these are often the portion of such as have hardly aught beside. How frequently do we observe and admire how sound and strong and promising your children look! And who can tell the advantage derived both to old and young, from fresh air, free and wholesome recreation, appetites resulting from labour and regularity, habits of temperance and sobriety, formed by patient experience, the strength acquired by exertion, and the rest and ease which naturally succeed to toil and fatigue!

The

The smallness or paucity of your means can never tarnish your reputation, and what a source of honourable consolation, under almost every possible pressure is an honest and fair character? "The world may do its worst, but shall not think me ill deserving of its best offices; though men may make me suffer as guilty, they shall know me to be innocent."

To have uniformly done well, and on every emergency, acted so much to your best ability and by your best judgement, that you can call your heart to a strict account, and dread no self reproach, is a state of mind, more valuable than a kingdom, for which the wisest men would often have given a kingdom, but which no kingdom could ever purchase.

It is said the rich have many friends; but poor is the friendship which has no stronger cement than riches. Are they not more to be pitied than envied, who mistake an attachment to their fortunes for a preference of their persons? the honied accents of interest for the genuine language of affection? From this foul imposition your circumstances fortunately exempt you. None attempt to dupe the poor by flattery, or win them by a shew of kindness where the substance is wanting. Friends will always be true who have no temptation to be false. Every one will leave you who do not love you. And better have their hostility than friendship, who, like the worst commodities, are always in the market, and always go to the best bidder.

You



You cannot fall from your condition, or exchange it for a worse, as many above you often do. And this accident to which almost every other line of life is liable, is the source of inexpressible mortification and misery. The high born and well bred ill digest their company and treatment, whom they have been always taught to consider as beneath them. The low manners, low pursuits, and low fare of vulgar minds, depress them in their own opinion, and they cannot sink lower than to be out of all conceit with themselves. The severity of your case can scarcely be felt who never experienced a better; and you have the less to fear, the less you have to lose.

Why look on those above you with regret, or wish you could exchange fortunes with them? You see but the outside which is empty and fallacious, a mere pageantry and shew, a fabric of paste, patched up at immense trouble and expence, but demolished in a moment, and soon forgotten.

It is impossible to ascertain what accidents and mischance may happen to all that distinguishes them from you. Tempests may reduce their most desirable and stately mansions to a wreck, and spare your lowly huts; lightning may in an instant consume their substance, earthquakes may devour their lands, enemies may bereave them of their possessions; and no imaginable fund has yet been discovered or established by all the wit of man, which can absolutely insure any species of property. But he who has nothing to lose, dreads neither theft by night, nor fraud by day; harbours no

suspicion, as he knows himself in possession of no booty; and distrusts none, as none can be the better for doing him an injury.

But care is not the only intruder to which poverty is inaccessible. A dreadful responsibility is attached to wealth, in which you have no share. In whatever ability of doing good your superiors exceed you, it will be rigidly required at their hands. Whether they have more to give, more opportunity of giving, more discernment to prefer the proper objects, or more liberality to part with what they have, all is from God, and God will reckon with them for the whole.

Nor is there, perhaps, a more infallible symptom that a man's fortune is his curse, than a hard unfeeling heart, or an insuperable reluctance to spare or abridge the least superfluity, for aiding the needy or feeding the hungry. But how shall we calculate his superlative and inexpressible felicity, who from his own humane feelings and the tenderness which actually melts his heart and shakes his frame at the sight of every shape or aspect the misery of his fellow creatures assumes; is conscious, that he receives the blessing of God in blessing others, and that all the comforts he confers on them, are but so many earnest and anticipations of what he expects for himself in the mansions of immortality!

In proportion however, as we credit the veracity of the great God as pledged in his word, the infallible sayings of the holy Jesus, or the testimony of the



the divine Spirit, we must be satisfied that we are strictly and literally accountable for all we enjoy or possess. And wealth is not a talent that can be safely wrapped up in a napkin, or innocently laid aside. We must answer at our peril both for how it has been got and how it is used. And the greatest misers are often so conscious of this fact, and so agitated and convulsed by the certainty and terror with which it strikes them, that it even makes them shudder and grow pale, and they dare not, for their souls once look it fairly in the face !

Think what an host of crosses, cares, disquietudes, dangers, troubles, and temptations, hover about wealth; and though it enjoys greater abundance than poverty, it has less of care, liberty, peace, and safety. To make a proper estimate of both, contrast distraction of mind, with fatigue of body, and the surfeitings of luxury, with the natural gratification of regular appetite. How enviable is the lowly habitation of the poor, when the demon of anarchy and plunder rages ! The horrors of pillage and massacre interrupts not their peace by day, or their slumbers by night. Then indeed, if one rich man can be more safe, or more blessed than another, it must be he and he only, who is best known for the POOR MAN'S FRIEND.

Permit me also on this occasion to be your faithful remembrancer of the numerous and liberal attentions to the various classes of the necessitous and dependent, which so eminently distinguish the land we live in.

In what department of our multifarious legislation, and even the complicated machinery of our government is not the convenience and accommodation of the lowest as well as the highest, consulted? All the privileges of superior orders, the distinctions of individuals in official situations and even the prerogatives of the Crown, are primarily founded in the public good—and institutions equally favourable to those who obey and those who command.

The munificence of our *poor laws* has long been a subject of honest and envied exultation to Englishmen. No nation but ours ever made provision for all denominations of the indigent and helpless, by a legal and permanent establishment. And this provision is so ample, so appropriate, so well secured, and so perfectly forthcoming to all claimants by a wise and efficient administration, that the case hardly exists to which it is not competent. Every man unable to work, out of employ or otherwise, without means to help himself, is actually invested by law, with a right to demand of the more opulent among his fellow subjects, immediate and adequate supply in all the necessaries of life.

And where do we find such another beneficial institution, or one so consolatory to the suffering part of the species among all our modern sticklers for equality and the rights of men, or even among our noisy republican neighbours, who loudly boast of framing and accommodating all their policies solely for the interest and happiness of the people?

Surely



Surely a column of such magnitude and sublimity thus palpably inscribed and happily auspicious to mercy and humanity never graced any other corner of our miserable globe. Ah! had the British constitution no other merit but that of erecting and supporting so glorious a fabric, dear and precious might this circumstance well render it to all the family of want and misfortune! Nor can they better demonstrate the gratitude with which it ought to swell their hearts, than by nobly rallying round it in the hour of danger, and sacrificing for its safety the lives it has saved.

For the helpless, the diseased, and even the idle, means of assistance, recovery, and correction are happily furnished and always at hand.

Where families are large and parents incapable of doing justice by their children, various and liberal foundations are established either for educating them in the arts of industry, or putting them out to acquire some laudable occupation.

Thus every thing is done which wisdom, foresight, and the tenderest concern for the best interests of our nature could do, for rendering the great body of the poor among us, a holy, industrious, and happy people.

May the amiable and distinguished care which government has always taken of those brave men who fight our battles by sea and land, never be forgotten! Their lot is a hard one, but it is honourable, and not without considerable alleviation. They bear the burden in the heat of the day, but  
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are not deserted or left destitute when they retire. They expose themselves in our defence, and we provide for them, a comfortable retreat. The perils they encounter, entitle them to various privileges. For all who survive the dangers and fatigues of war, and return to the bosom of their country and their friends, special immunities are secured by statute, which facilitate the recovery of their former habitudes, and re-establish them once more, in business and credit. Such as have the misfortune to be maimed and worn out in the service, by accident, decrepitude, or years, may always, and with very little trouble, procure admission to some of our military or naval establishments, where a generous and hospitable reception awaits them, and where they may spend the remainder of their days in leisure, quietude, and plenty.

But the Lord God of your fathers hath secured for you and yours, a magazine still more abundant and inexhaustible than all these, in the hearts of your countrymen. All ranks of people, and people of no rank, but blessed with plenty and a proper sense of the uses for which it is entrusted to their care, whenever emergencies arise, which demand their humane and merciful interference for your accommodation and comfort, seem actuated and united by one great and general impulse, to do their duty and minister to your wants.

Resources, peculiarly fertile and propitious, are thus established and open by the bounty of Divine Providence, both in the political constitutions of the country,



country, in the charitable appropriations which every where enrich and adorn it, and more especially in the very nature, genius, and feelings of your fellow citizens, for every exigence to which a state of servitude, dependance, poverty, or misfortune can expose you.

And what is the frequent and voluntary generosity of your superiors thus seasonably exerted and applied, but a glorious and animating precedent for you, should ever a spirit of disorder and havoc threaten their peace, to rise as one man, and reward your benefactors, by affording them in their need that succour and protection which they tendered to you in yours?

By the prosperity which has so conspicuously distinguished our manufacturing and commercial interests, and the blessing of the Most High on our means and habits of industry, a prodigious influx of property has been long and largely diffused over every part of the nation, and happily realized by almost every description of its inhabitants.

This great mass of wealth has not been secreted from the poor, or monopolized for purposes only of pride or luxury by the rich.

But it has operated like a restorative cordial to the whole body politic, and been felt from the center to the extremities of the empire as a common benefit.

It has furnished the country with a capital for employing you, accumulating a stock of labour which  
alone

alone can enrich the community, and opening markets for disposing of your industry with advantage.

It enables your employers and masters to use you handsomely, and you to serve them conscientiously, by cultivating principles of order and decency, and by leading quiet and peaceable lives in all godliness and honesty.

It has accumulated a great variety of useful and convenient funds for the comfort and support of the needy and helpless in almost every class of the community.

It fills the whole country with receptacles for the impotent and forlorn, and with workhouses for the health, accommodation, and virtue of such as have no means of subsistence, but what their respective parishes afford them.

What is more than all it capacitates the good and humane, to comply with the generous suggestions of their own hearts, in apportioning their bounty to particular exigencies.

Instances of this munificent and compassionate temper are so numerous among the great and wealthy, and have recently been so general and splendid in all the cities and counties particularly in the southern parts of our island, that every just cause of discontent seems, for the present, removed, unanimity restored, and such a spirit of patriotism gone forth as augurs well, both to public and private prosperity.

Need you who have the honour to be born and bred under the auspices of the church, be apprised  
of



of the numberless and inestimable advantages she confers?

The least beneficial of all her good offices is her agency in realizing the provisions made for the poor. You owe to her all those parochial divisions of the country, by which, the claims of the necessitous are ascertained and accommodated. And channels of regular and occasional distribution are every where opened under her sanction and cognizance.

Every part of her organization is calculated to advance your best interest, all her ceremonies promote habits of mutual acquaintance and association, and the only ends of her institutions are to enlighten and humanize the minds of men, to make duty obvious and easy, and in all her genuine disciples to raise and cherish a spirit of liberality and kind affection!

Her functionaries, who never were more respectable than at this moment, for every species and degree of professional merit, and whose moral distinctions, are certainly not equalled by any other body of men thus extensive and diversified, not only cultivate all the best tendencies of the community, its soundest principles and highest virtues by their stated instructions, but by familiarly mixing with their fellow christians and subjects, considerably aid the maintenance of civil order and public decency. From taste, habit, and every palpable purity and elevation of character and department, they are in

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fact

fact of similar benefit and efficiency in morals as veterans among raw recruits in military, or experienced seamen among landsmen in naval service.

Ah! but it does not augur well to all of which our hearts are most fond, that the best blessing a bountiful God in the exceeding riches of his grace can bestow on mankind is not more gratefully received, and that men appointed to deliver a saying worthy of all acceptation, are themselves so very unacceptable.

Look at the disastrous state of France with a sincere desire of profiting, more or less, by the dreadful lesson it suggests. There! a torrent of profane levity and gross libertinism, a general dereliction of public devotion in all its functions, and a shocking excess in every species of criminal gaiety, which had long deluged that beautiful country, formed a natural prologue to the terrible tragedy which has since been acted! Every thing in the room, the form, or the name of priesthood, had long been the butt of their buffoonery and wit. Among them, nothing was too sacred for a jest, a sarcasm, a libel, or lampoon. The better sort were in the habit, of avowedly making merry, on all occasions, with, whatever is most serious in hope or fear. This proved, to all beneath them, what they thought of religion and its agents; and the slaves retained no longer any reverence for what they knew to be the laughing stock of their masters. The awful delirium soon became epidemic; and by annihilating a world to come, the present was easily turned upside down.

They



They fell upon the church first, as the church stood most in their way. She was their greatest eye-sore, her funds afforded the readiest booty, and her champions whose weapons are not carnal, the easiest victims. All her fastenings in the public predilection had been previously and studiously undone, and it precipitated her doom, that she was generally and properly considered, as the bulwark of the constitution.

This obstacle to the grand conspiracy once removed, the whole political citadel was instantly stormed, and one strong-hold after another successively gave way. Property, privilege, liberty, and life, thus abandoned of protection, became the prey of capacity, anarchy, tyranny, and ferocity. And to such an extent, did this atrocious rage, predominate, that in a short time, not one man in the whole empire of France, could call a single livre he possessed his own!

Alas! what could remain of any avail to avert the vengeance of Heaven from that devoted people, after the banishment, the massacre, and the extinction of their priesthood? They not only loaded the whole order with the most odious imputations, and pointed them out as objects of popular indignation, but drove them in hordes, like sheep to the slaughter, crammed them into dungeons, and totally consigned them to the butchery and sabres of assassins!

Ask from one end of Heaven to the other, did any nation or people ever prosper for any length of

time, who held the priesthood in contempt? Even among the most ancient and enlightened pagans, the altars and priests, as well as gods, were every where inviolable. They regarded and punished sacrilege as one of the greatest crimes. One of the most illustrious philosophers that ever did honour to human genius and science, lost his life for arraigning the superstition of his country: And no society ever rose to any splendour or eminence, or flourished in stability and honour, without cherishing among all ranks, sentiments of sincere veneration for religion and religious characters.

Human nature is not to be bound by any chain less forcible; and all who hold it, however otherwise insignificant, are in possession of the master-spring by which the whole machinery of life is managed. The wood and wire which move the puppets, are in their hands, and the drama in which they are not consulted must be tragical. Who knows, what ills at this moment, result from the present degraded state of the clergy, or whether the restive humour of the populace, their sullen discontent, and growing aversion to all the honest restraints of constituted authority, may not arise from the fashion of forsaking the assembling of ourselves together; and deserting the social duties of religion, defeating the object of her offices, and the zeal of her ministers, by lessening them in the public esteem, wantonly reviling their profession, withholding the respect due to them for their works sake, proportioning the deference they pay them, not

to



to their ability or worth, but their wealth or celebrity, or treating them in the general intercourse of life coolly, petulantly, distantly, or in any degree unhandsofly.

Most of their insignificance originates in your apathy. You deem them useless, and your usage prevents their utility. It is because the best among them are not suitably distinguished, that the worst have any patronage. Were the order in its wonted repute, no individual delinquency could disgrace it. But now the institution, like a falling edifice, where every piece of rotten timber, every peg out of place, and every loose stone, accelerate the general ruin, is sensibly shook by whatever is faulty among the lowest and least of its members.

It is for you to consider, that the fabric of the church cannot dissolve but with the dissolution of the state; what can be safe while she is in danger; or whether any thing we have or enjoy is capable of surviving her overthrow? And all who have any value for society, or even for their own personal and relative concerns, for domestic quiet and comfort, and for the safety and welfare of their best friends, are absolutely out of their senses not to cherish and cultivate the highest regard for the public religion of the country, its rites, and its ministers. Even the linchpin, is as essential as the axletree, the wheels, or the cattle, to the regular motion of the carriage and the security of the passengers!

Would

Would to God these suggestions were actually extraneous to the temper and complection of our times! But the church in danger when no danger was near, has been so often and wantonly hallooed by hypocrites and croakers, that it is not likely to be credited now when it is.

Let it however be well remembered, that the exterminating judgments of God are often preceded by a superlative degree of infatuation and stupidity.

The levities and immoralities of life never rose to a greater height, than when the deluge bursted on a thoughtless and impenitent world.

The catastrophe of Sodom and Gomorrah, followed hard on the heels of that excess in guilt, which to this day brands the place with indelible infamy.

All history abounds with emergencies happening thus unexpectedly amidst circumstances of the profoundest security. The procrastination of Pharoah under a series of unparalleled disasters brought upon his kingdom by invincible obstinacy, perfectly developes the procedure of Providence, which seldom or never strikes without previously blinding its victims!

The illustrious family, forever abjured from the throne of these realms, by our glorious revolution, hardly conceived such an event possible before it fell upon them, like a clap of thunder!

The strong delusion of the late French court, on the very eve of the terrible explosion which involved monarchy, royalty, and the hierarchy, in one common fate, is thus classically described by one of themselves.



selves. " We slept in the garden of Armida, but  
" our awaking was more dreadful than our dream  
" had been delicious !"

Thou God of our salvation ! protect with thy holy arm, the vine planted by thy own right hand, in the country of our nativity, and leave us not in thy wrath, to spurn or neglect a warning thus loud, specific, impressive, and brought home to our very doors !

May these considerations always preserve a due influence on your minds and manners ; follow you into the world, arm you with integrity to repel its temptations, and inspire you with wisdom to avoid its snares ; fill your hearts with gratitude, and your lives with purity and honour ; keep you happy, and bless you with a cheerful disposition, and a contented mind ; render you satisfied where Providence hath stationed you ; resigned to whatever is the will of God ; thankful for what mercies you now enjoy, and joyful in the animating hope of better things to come ; dutiful to benefactors ; and fully determined to live and die in fidelity to those, by whose late generous and compassionate interposition, many of you and your families, are still alive !

FINIS.

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May these considerations always preserve a due  
influence on your minds and manners; follow you  
into the world, and you with energy to resist its  
temptations, and inspire you with wisdom to avoid its  
injuries. All your friends, and your lives  
will pray for you happy, and bless



and a contented mind.  
\* May you succeed where Providence hath intended  
you; returned to whatever the will of God shall  
direct; with peace and joy, and joyful in the  
assurance of better things to come; grateful to  
Heaven, and still devoted to the service of  
Heaven, by which we are generous and con-  
fident in our hopes, many of you and your friends  
are still living.



